433 story: We don't care.7 "We have food enough;
185 nobody starves; we can survive." But that is all, I'd add. And Resink had a good point when he said that people will some day expect more. These people seem to be looking for a new colonialism in the backward Moluccas with the Ambonese in charge. They also look to New Guinea as a field for Ambonese enterprise and want this to be included in the Moluccas.

144 I am constantly impressed by the Negroidness of the people here.

13 The heat is terrific and the humidity extreme. The jungle is a hothouse. The growth is luxuriant. And the butterflies, flowers, plants, etc. make me realize the truth of Rumphius' title "Ambonsche Rariteitskamer."[1]

494 One other point: the buses here are incredibly
491 old, and big. How they run is a problem, and to see them and the trucks, lying beside the roads for days with tires and wheels gone and evidently not easily replaced, is quite a sight. The roads are narrow and there are no sidewalks. People walk everywhere, and it is difficult to drive, especially while trying to dodge the holes.

Nevertheless, the folk here work and seem to
181 be friendly and hospitable to the extreme. They
●157 strive to please at all times. They are polite
515 and gay and they are boisterous beyond the possibilities of, for example, the Javans. In front of the hotel is the "park" and in it is a lily pond with a small waterfall outlet. People come there to wash their clothes and bathe. They make noise and laugh and sing. The temperament is different between the Papuan-Negroid eastern part of Indonesia and the Malayan western Indonesia.

124 I started talking with the radjas and the assistants in the two kampongs by discussing maps of the kampongs, class structure, and random

[1] [i.e, Ambonese Chamber of Antiquities--Analyst]

C
A A & E
583 he would agree to give one child to the wife's
611 family. It is notable that they have the same
851 word for this as the people who live in Elpa-
puti. I think the Ambonese who came to Elpa-
C puti gave the name to the practice there as it
583 came closest to the anak harta stuff that they
611 knew in Ambon. Of course, the Elpaputi system
851 is more complex. The Radja of Elpaputi says
that the term is a new one. And this is impor-
tant: if a couple advises the government when
they get married and everything is in order,
they may arrange to have all the children fol-
low the mother and take her name. The reasons
may be stated as those of mere preference, or
fear of the mother's family dying out, or per-
haps the mother's family may be richer than the
father's. This last reason I supplied and he
agreed, though not as if to say that it was a
more important one. He kept saying that it is
a "matter of what pleases them." In this type
of marriage the bride price is paid also. Thus
it is not really ambil anak in a full sense.
It is an arrangement with mutual consent.

A Regarding the Ambonese in general: They are
181 a rather bold and not so polite lot as one finds
157 in most of Indonesia. They seem a bit ill at
186 ease and complain a lot. They appear to be
envious of others who have more possessions
than they. They are rough and noisy. They are
bluff and direct and a bit awkward. Every once
in a while one is surprised at their kindness
and consideration, however, and plenty, especi-
ally the older ones, are very polite. I get the
impression that they are easily offended. In
fact, one must be careful in this respect as
they seem to be easily angered and short tempered.
I read about fights and killings when they get
drunk and I can believe it. Another thing is

181 their great overestimation of their little is-
186 land. They could easily turn into oppressors of
157 other Indonesians, and the Dutch have trained
them well. I also think that their provincial-
ism, which comes out not only in seeing Ambon
as the center of things but also in their endless
talk of local figures and politics which are
really unimportant to anyone outside, is typi-
cally Dutch. The Dutch are like Texans and I
must admit like many, but not so great a percent-
age of, Americans who think in small-town terms.
I think of the book title about the Holland town
(is it Couperus?) "Small Souls." I think that
they will have a hard time in Indonesia because
they already have a bad reputation as Dutch
[668] lackeys. Gani told me, however, that the report
is that at a big meeting in a movie theater here
many people carried Republic of Indonesia flags.
Things are stirring, and of course PTB is sold
out, as the Dutch have agreed that all Indonesia
except New Guinea will go with the RIS.

Ambon: I went to Tulehu Sunday but had no
217 chance to work because the Radja had guests, and
157 I went to lunch and brought them back to [Ambon?].
I met one Dutch woman, Mrs. Krigsman, the wife
of an architect in Makassar. She is the head of
the libraries in East Indonesia. There is an-
other Ambonese woman starting a library in Ambon
again, and there was an Ambonese woman who was
working in the post office. The library woman
was originally from Tiouw in Saparua although
she spent four years in Java and then went to
Europe where she studied in Holland and Switzer-
land. She is fifty-seven, a spinster, and must
have been goodlooking in a Caucasian way. She
is big too, and thus again like the Saparua type.
These Ambonese women who get educated are very
domineering. She was disgusted with Ambon on her
return, saying that it is dirty, run down, with

[ie., the Ambonese --Analyst]

157 filthy water closets, loud talk and pride but
217 nothing being done. She repeats this often and she says that Ambon is like an Indian city, awful. She is loud about this too. The library in Ambon died out during the war but is now starting up again. The Makassar library in Fort Rotterdam is in a new building and is now well under way. It is interesting to see the contrast between the Radja's Mohammedan wife who is quiet and those Christian women who are so loud and aggressive. This Christian woman also said that there are too many soldiers from Ambon and this should be changed. She speaks English very well, and the post office woman also speaks English.
[191] I notice with the women, as with Rehatta, that if they speak English--even though not very well--they want to show it off, and they insert a few sentences in English in a Dutch conversation to me so that others can see that they are speaking English. And this they do even though I can speak Dutch better than they can speak English.
622 The Radja[1] seems to hobnob mainly with Christians.
156 This is probably because he speaks Dutch fairly
273 well and finds the Christians more like his own by no means backward personality. And in addition, they drink. He certainly must be criticized by the imeum among others for his drinking, but he is a strong man and has his negri under full control. I doubt that he is very much of a Mohammedan anyway.

761 T— Tulehu: I heard a terrible thing today. Gani told me that his wife died having her third child on October 7. I wonder if he thinks of pontianak? It must be agonizing to think that the dead wife's ghost is dangerous to and feared
622 by others. I wonder if there was any special handling of the corpse?
668 The Radja came very late today, so I was able

[1] [i.e., of Tulehu--Analyst]

T

587 dispose of personal property as she pleases.
428 Children get their father's anyway. For a widower inheritance of property and such relationships are easier as the system is patrilineal. A widow or widower remains on good
[606] terms with his in-laws. If there is a divorce, former in-laws are usually not friendly.

842 Children are desired by all. The people here are superstitious as to the possible causes of barrenness. The more children the better. They say that the more there are in the family the more there are to help in the gardens and to provide for those who have reached old age, etc. They do not yet have the idea of quality rather than quantity. They do have medicines used to prevent the birth of a child. The dukun and the old women know and tell the women how to make these. (They are probably no good.)

165 The average number of children per woman is
727 six, but only four of these survive. Gani thinks that women had more children formerly. During the Japanese time, he says, there were practically no children born, and many died. People were just not fertile then.

Note how much easier it is to work with this
124 Tulehu Mohammedan than with the Amahusu Christian.
157 This is partly a personality difference, and Tulehu is a better place to work, but maybe also he is more open and not so scared to tell things I might consider pagan. The Christians are climbers and sensitive to a degree.

A

583 Amahusu: Musila had to go to a cooperative
178 meeting, so Silooy helped me most of the time. I found out that Musila had given me the wrong information regarding bride prices, etc. Also, he had said that elopement was on the decline, but this proves not to be the case.

591
611 A
423 but descent and dati run patrilineally.

If a man is the wronged one, he gets every-
586 thing, including the mutual property. If a
562 woman is the wronged one, the mutual property
423 is divided. Thus a man is favored here too. However, there is very little property that is not communal within the dati of the family anyway.

587 A widow stays in the house and gets every-
428 thing. If she stays she gets the share her husband had in the dati, but if she remarries she loses the house and the dati of her husband. However, the children keep the dati of their father, even though they may live with their mother. (Do they get the house too?)

A widower has an easier time of it as everything is patrilineal. The wife's property is his. A widow or widower must wait one year and one day before he or she may remarry. (Whence this rule?)

842 The people in Amahusu like many children and again say, the more the better. They like chil-
[857] dren as such and see in them insurance against old age. Also, they can help at work. They do not yet have the idea of quality instead of quantity. They just don't see it yet.

842 As I explain these things, for example, birth
181 control, I note that these Ambonese are a bit
157 stubborn, whereas the Buginese were interested and saw my point right away. They were ready to
184 think about it. I really think that the people here, for all their better education, are more bound and hard to teach than the Mohammedans, but this may be wrong. And how much I see the great politeness of the Mohammedans as over against the brusqueness of the Christians.

842 There are no means of birth control at all.
123 They do not even know of medicine. But they